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The Non-Subscribing Presbyterian

No. 344. MAY, 1935.

FREEDOM. VICTORY. REVERENCE.

"Thanks be to God, which giveth us the victory."—II. Cor. xv., 57.

CONTENTS:

NOTES AND NEWS	Front Page	DOMESTIC MISSION	54
OBITUARIES	51	REPORTS.	55
SUNDAY SCHOOL CONFERENCE	52	ULSTER UNITARIAN CHRISTIAN ASSOCIATION ...	56
TEMPERANCE	53	HISTORICAL NOTES—H. J. F. ORR	57

NOTES AND NEWS.

The month opens with the celebration of the King's Jubilee. Many of us have clear remembrance of the events of twenty-four and twenty-five years ago, and some may still have the medals and cups, with pictures of the King and Queen, which were distributed at the festivities It is hard for some of us to realise that it is now almost fifty years since the Golden Jubilee of Queen Victoria, followed ten years later by the Diamond Jubilee. But the present reign has witnessed ordeals which never were anticipated, at least by the vast majority, in 1910. The Great War still reverberates in the unsettled state of Europe and Asia. His Majesty has proven himself a wise Monarch through the severe tests of his years of rule. Her Majesty the Queen has given sympathetic and intelligent interest in the great movements for the people's welfare, and especially that of women and children. Press, pulpit and platform will supply abundant eulogy. May what transpires in the years to come be in harmony with the Great Plan, which means the bringing in of the Kingdom of God upon Earth.

* * *

The Rev. R. Lyttle, Minister of Moneyrea, proved himself to be a man of great ability, and to-day here and there in the congregations in Northern Ireland will be found some who have a very vivid recollection of him, as well as reverence for the memory of one whose brilliant career was terminated so suddenly while he was yet in his prime. By the courtesy of a respected member of the denomination we have been furnished with the newspaper report of an incident which took place in the Moneyrea Burial Ground on the 13th February, 1893. On the other side of the newspaper cutting is an account of the installation on the day after of the Rev. M. Dunbar at Downpatrick.

The great Father of the Early Church, Origen, laid down as a maxim: "You cannot build the Church upon ignorance." Yet the pest of the Christian Church in the North of Ireland is the aggression of unauthorised preachers, who claim "to preach the Gospel" and scatter their "Gospel Halls" over the countryside. It was an extremely virulent type of this antagonism which Mr. Lyttle was suddenly called to face at a poignant moment, at the open grave of one of his oldest and most devoted members. Two of the old lady's sons had become Plymouth Brethren, but the remaining six members of the family were hostile to the movement. Prior to this date in the neighbourhood "the Brethren" had been persistently aggressive towards Presbyterian ministers, especially at the funerals of "Plymouthites," notwithstanding the unbroken continuity of their Presbyterian membership.

* * *

On the spur of the moment Mr. Lyttle rose to the occasion in as eloquent and as lucid an explanation of Unitarianism as we have ever heard or read. A preacher from Glasgow "butted in" just after the coffin was lowered into the grave, taking the words out of the mouth of Mr. Lyttle, who was the officiating clergyman. About the likelihood of any such scandal being at all likely to occur Mr. Lyttle had not the remotest idea. With admirable self-control and great dignity Mr. Lyttle remained silent while the Glasgow man "attributed opinions and experiences to the deceased which were felt to be a contradiction of her life-long conviction." The intruder's harangue having come to an end, Mr. Lyttle described his experience as the spiritual confidant of deceased, and on his frequent visits, as several of the relatives could testify, with tears in her eyes she complained of the great annoyance to which she had been subjected

through members of the Plymouth Brethren sect invading the sacred privacy of her death chamber, and harassing her with declarations that unless she accepted their doctrines her soul would burn for ever in hell.

* * *

Now 42 years after, the same pest still continues in our midst, and how any of our people, life-long associates of our congregations, can reconcile it with principle and their consciences to play fast and loose and attend Plymouth Brethren meetings, or allow their children to go to their Sunday-schools, passes our comprehension. These people are out to break up the churches and have nothing but insult for ministers and churches. On the Van mission, Plymouth Brethren were the chief opponents, trotting out such texts as "I and my Father are one," as though they had never been heard of before. Parallel with Plymouth Brethren are British Israelites and Bible Students or Christadelphians, one of whose articles is that "the doctrine of the Trinity is unscriptural and dishonouring to God." Experiences not unlike those of Mr. Lyttle are familiar to some of our ministers to-day. But ministers ought not to be allowed to stand alone, in face of this blighting influence upon religion, but all our people should be ready more or less to give a reason for the faith that is in them.

* * *

"What does it matter whether there is one God or a hundred of them all one above the other—what's it got to do with me?" was the response we once had from a man of iberal views, when invited to a propaganda meeting. Indifference is a more deadly opponent than out-and-out Atheism. Leave God out of human life and it becomes a mere empty shell, and all the magnificent and high-sounding, political, social and economic schemes crumble to dust. God is the only solution.

* * *

To Correspondents—We respectfully call the attention of our contributors to the note that appears each month notifying the date of publication, and the last date for receiving "reports." Neither printer nor editor can be held responsible for the long delayed appearance of a report, which might easily have found a place in the issue of the month following the date of the meeting, but only arrives near the end of that second month, after the magazine is in type.

The Sunday School Conference will be held this year on Saturday, June 1st, at Greyabbey.

* * *

The General Assembly of Unitarian and Free Christian Churches meets in Liverpool on Tuesday, Wednesday and Thursday, May 21, 22 and 23.

* * *

Published on the **Fourth** Saturday of the month. Copy should be in before the **18th** at the latest. Editor: Rev. John Barron, Bailywalter, Co. Down.

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The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

NOTICE.

THEOLOGICAL LIBRARY.

Will all Members who have Books out of the Library please return them before the end of May without fail, and make the entry in the Book kept for the purpose in the Library.

R. NICOL CROSS, Librarian.

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

In the Name of the Father, and of the Son, and of the Holy Ghost.—Matt. xxviii., 19.

MEDITATION.

O Gracious Lord, I enter Thy radiance, and approach Thy presence, bearing with me the service done in Thy name, and for Thee. I seek to become a more efficient server, and I open my heart and mind to the power of Thy Love, and Thy Joy, and Thy Peace.

In Thy presence, Thy Love flooded my being, Love which is gentleness, kindness, helpfulness. I must therefore be loving, gentle, kind and helpful to all men.—C.W.L.

OBITUARIES.

The Rev. J. H. Bibby.

We record with sincere grief the passing of our old friend the Rev. J. H. Bibby of Ballee on April 2nd, 1935. For fifty years he was minister of the old Meeting House, there, greatly beloved by his congregation, and highly esteemed far and wide throughout the County. Generous in his benefactions, giving help to those in need, and generous in the support of his denomination; he gave his time and strength to the public service, in educational matters and in connection with Down County Infirmary of which he was vice-chairman of Committee. His congregation had decided to celebrate the jubilee of his ministry which dated from November, 1884 by a presentation, on what happened to be the week after his decease. He was regular in his attendance at Presbytery and Church Courts. He received his theological training at the Home Missionary College, Manchester. At an ordination service recently, in which he took part as Moderator of the Bangor Presbytery, he proved himself to be a man of great ability, and his library in his Manse, was referred to as one of the best in the ministry. He was an ex-Moderator, of the Non-Subscribing Presbyterian Church of Ireland. Though he was close upon four-score years, yet his mental powers were clear, and on the Sunday, two days prior to his death, he discharged the usual duties of his ministry. The interment took place at Ballee on April 4th. His passing comes as a severe blow to our church, which he served so well. "Well done, good and faithful servant."

Nearly all the ministers of Bangor Presbytery, members of the congregation, members of the Masonic institution, and representatives of the general public attended the funeral of Rev. J. H. Bibby at Ballee on Thursday. The officiating clergy were Revs. J. D. Davies, J. G. Davies, J. Kelly, J. McCleery and J. J. Magill. Two hymns were sung, 'Jerusalem the Golden' and 'Abide with Me.'

Rev. J. J. Magill, of Rademon, in a panegyric, told of how Mr. Bibby, trained at the Unitarian College, Manchester, came to Ballee, gifted and eloquent, almost 51 years ago. The settlement was a happy one; he was a pastor devoted and appreciated; he neither desired nor sought a change. Nor would the congregation be separated from him; fourteen years ago they refused his resignation. His charity was widely extended. In him the sick and the afflicted had a true friend. The knowledge that the congregation had decided to honour his jubilee with a presentation must have gladdened his heart. But God had a greater reward in store for His faithful servant. Mr. Bibby filled all the offices of honour associated with the Church. To his old College he yearly presented a handsome prize for proficiency in the Greek language and literature, and he enriched the College also with many valuable books. He purchased and placed at the disposal of the youths and maidens of the district for out-door games a field adjoining the Meeting-house, and here many happy summer evenings were spent to the lasting benefit of the moral and physical health of the community.

After alluding to how Mr. Bibby had tried in every way to further the work and strengthen the position of Down County Infirmary, the speaker went on to say that his hobby was collecting; he had many precious treasures. Many an hour in the days of his prime he spent in Smithfield amongst the bookstalls searching for a first edition or for some volume required to complete a set. To the lover of books it was a privilege to be admitted to his library. Here he spent the leisure hours of a life that must have been somewhat lonely, for he had no immediate relatives in his household. Very mercifully he was spared pain and suffering.

Three Roman Catholic priests were at the funeral service, and the local parish priest remarked, "We have lost a friend of whom we have golden memories."

An ex-moderator of the Irish Presbyterian Non-subscribing Church, Rev. J. H. Bibby, in whom the springs of vitality which watered the fields of endeavour flowed strongly to the end; for he occupied his pulpit at Ballee the previous Sunday, died suddenly at the manse there on Tuesday morning in his 80th year. This his only pastorate extended over 50 years. Mr. Bibby was unmarried. He was a governor and vice-chairman of the Committee of Down County Infirmary, a member of Downpatrick Education Committee, and the last surviving foundation member of Masonic Lodge 369. Sociable as were his inclinations, his must have been after all rather a lonely life. But he found solace in reading. He will be remembered as a man of loving-kindness. Always he looked for harmonies rather than discrepancies or antagonisms. Many a burden he lightened, many a lot he cheered.—*The Down Recorder.*

Mrs. Robert Campbell.

The terrible suddenness which marked the passing of Mrs. Campbell was so acute that not yet have those who stood closest to her in life realised that her cheerful, helpful personality has departed from their midst. On Friday morning, 29th March, she was apparently in her usual health. Then came the seizure. She died on Monday and on Wednesday morning her remains were placed at rest beside those of her husband in the quiet little graveyard in Templepatrick. It was all too startlingly quick. She survived her husband, Robert Campbell, F.R.C.S., fourteen years and when she answered the sudden call to join him she had truly filled that brief space of time with activities which we may rightly know as doing the will of God and serving Him. She was a member of the Committee of the Royal Victoria Hospital and of the Committee of the Belfast Maternity Hospital, and to the duties connected therewith she gave strictest attention. It was from the company and companionship of children that she derived her keenest pleasures. She will be long remembered by the children of Templepatrick whom she always joined in their Christmas festivities to which she came laden and overflowing. But the children loved her for her charm and sympathy equally as for her generosity in material gifts. They will miss her. She belonged to our Church here and attended Communion regularly for years. She was also in membership with the congregation of the First-Presbyterian Church, Belfast. Many will mourn her loss. Many have lost a loving helpful friend. Let all such find comfort in the thought that her name is written down amongst those who loved and served their fellow creatures and who safely leave the rest to God.

Arthur Ellis O'Connor, B.D.

Some of us have an affectionate remembrance of the late Rev A. E. O'Connor, who passed away last month. At one time he was minister at Moira, Co Down, and then became minister at Torquay ; where his presence and influence were much valued. He was a man of high qualifications, and had had experience as a minister in the Moravian and in the French Protestant Churches. It was the custom in the West of England to hold meetings in rotation at the various congregations, and Mr. O'Connor's addresses from the platforms always contained valuable matter. He was a very kind warm-hearted friend, and on occasion could show he was possessed of the Celtic fire. He was born at Gracefield, County Tyrone, in 1855, his father being at that time Moravian minister there. The cremation took place at Southampton, on March 16th. "Rest in the Eternal."

SUNDAY SCHOOL CONFERENCE, 1935.

We would remind our readers that the Conference will be held this year at Greyabbey on Saturday, June 1st, commencing at 3 p.m.

The Moderator, the Rev. J. Dare Davies, will preside, and an address will be given by the Rev. John McCleery, B.A., S.T.M., Newry, on the subject, "New Sunday Schools for Old."

Tea will be served at the close of the conference at the cost of 6d.

It would greatly assist our Greyabbey friends if the Secretaries of our congregations would intimate to the Rev. W. H. T. Tilson, M.A., of Greyabbey, Co. Down, the approximate number of those who intend to be present at the Conference. This should be done at least a week before the date of the Conference. Greyabbey is a place of much natural beauty and has great historic interest for Non-Subscribing Presbyterians. Furthermore, we are assured of a right hearty welcome from the Rev. and Mrs. Tilson, and the members of the Greyabbey and Newtownards congregations.

J. G. D.

SUNDAY SCHOOL COMMITTEE

The following are the subjects for the Essay Competition for 1935 :—

I. "The Golden Rule."
II. "The meaning of the Parable of the Labourers in the Vineyard."
III. "What is a Christian ?"
IV. "Florence Nightingale."
V. "The Uses of Flowers."
VI. "Cheerfulness."

Essay must be written on one side of paper only.

The name, age, and Sunday School the competitor attends to be written on front page, which must contain nothing in addition. Essay to commence on second page—front page to be detachable.

Essay to be in Competitor's own handwriting.

All Essays are to reach me not later than Wednesday, 15th May, 1935.

REV J. GLYNNE DAVIES,
The Manse,
Comber, Belfast.

TEMPERANCE.

Lesson IV.—Alcohol and Health.

Good health is the universal desire. Lucky people have it, and want to know how to preserve it. A large number of unfortunate men and women have lost it, and would gladly sacrifice all their attainments and wealth to regain it. Everybody regards health as the greatest of God's gifts. A very noble profession has arisen to guide and help their fellowmen in this matter. The air we breathe carries danger for us; the water we drink may contain deadly germs; our food may be unwholesome; the person beside whom we happen to sit in a bus or railway train or in a crowded meeting may be suffering from an infectious disease or may have been in contact with someone so suffering. Where can we find safety? It is not unusual to find people placing their confidence in alcohol as a means of strengthening and fortifying the human system against weakness and the attacks of disease. Experience has taught us to weigh carefully and consider wisely opinions and beliefs, however commonly accepted; and perhaps we shall not be wasting our energy and time if we look more deeply into the evidence on which this faith in the virtue of alcohol rests.

Nothing has more to do with the mainten- of health than the temperature of the body. A severe chill opens the way to many forms of illness, some of them of a fatal nature. It is impossible for any of us to altogether avoid exposure to cold and dampness. A flask in the pocket is sometimes carried. But the Committee of doctors appointed during the Great War to consider the effects on health and industrial efficiency of alcohol, and known as the Medical Research Council, in their book published in 1923, hold a different opinion. Here is what they say:—"The taking of alcohol during, or as a preliminary to, prolonged or severe exposure to cold is on every ground to be condemned. Any sensation of warmth which it produces is, under such conditions, an illusion fraught with danger; its effect is to render the subject indifferent to a peril which is in fact seriously increased by its use."

The season for influenza is not yet over, and advertisements tell us to ward off danger by drinking rum. In this connection little weight is given to the views of a layman. The writer will therefore be pardoned if he takes shelter again behind the high medical authority quoted above.

"Another popular illusion is that which credits alcohol with a specific stimulant action on assimilation, so that its regular use is supposed to impart a physical robustness unattainable without it. With this may be classed the more dangerous belief that alcohol has a protective action against infection. We have seen that it may have real value in the treatment of an acute fever, when taken under skilled advice; it is the more necessary to repudiate with emphasis the supposition that its occasional or habitual use has any prophylactic effect. On the contrary, there is good evidence that the use of alcohol, in excess of the strictest moderation, definitely weakens the power of resistence to an infection such as that of influenza or pneumonia. The prognosis in pneumonia for the full user of alcohol is always bad; his habit has weakened the natural power of resistance and has cut him off from the benefit which the abstainer or strictly temperate user may obtain from the unaccustomed action of the drug at a critical period of the disease."

The conclosion to be drawn seems to be that alcohol leaves us defenceless in the presence of infection. But emergencies befal us at unexpected moments, and confidence in the value of alcohol on these occasions is widely shared. We have all heard people say that life would have been lost but for the bottle in the cupboard. Let us call forward once more the Medical Research Council. Here are their words:—"The popular belief in alcohol as a remedy is largely based on the illusion that it has an important stimulant action on the heart, on the respiration, and on the vital activities in general. Rational medicine has long abandoned this belief, but it still lingers in popular practice. When a person becomes suddenly unconscious from any cause—whether syncope (fainting) from fright, pain or exhaustion, epilepsy, apoplexy, suffocation, or concussion from a fall on the head—the first impulse of the sympathetic bystander is usually to force spirits between the teeth of the victim. The irritation of the throat by the pungent liquor, the excitation of coughing by its trickliug into the larynx, may seem to accelerate the outward signs of returning consciousness, but there is no reason to suppose that the treatment does the patient any good. The supposition that the alcohol stimulates the action of a failing heart has no basis in ascertained fact. The indiscriminate administration of alcohol to a stranger found unconscious from an unknown cause is to be deprecated; it is unlikely to do good, and it may well do harm."

The ascertained facts seem to be that alcohol does not promote health; that it is being used more and more sparingly by doctors in disease; that its use even in moderation tends to shorten life; that its effect on those who are constantly handling it and breathing its fumes is to cut them off, depriving them of years of life as compared with men in other occupations. The words of Solomon are still true—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

ESSAYS.

In the January issue of *The Non-Subscribing Presbyterian* it was announced that on the completion of the series of lessons on Temperance (of which that appearing in this issue is the last), the young people of our congregations would be invited to write essays of not less than 500 words on the subject:—"Alcohol: Its Nature and Effects." Prizes of 10/-, 7/6 and 5/- are offered for the three best. Competitors need not confine themselves to the matter in the lessons, but should read at least one of the books of reference mentioned in the January Magazine.

Essays, on which no name shall be written, must be sent to me not later than Saturday, May 11th.

J. JOSEPH MAGILL, Convener.
Rademon Manse,
Crossgar, Co. Down.

DEATHS.

BIBBY—April 2nd, 1935, (suddenly) at Ballee Manse, Rev. Joseph Henry Bibby, for over fifty years the Minister of Ballee Non-Subscribing Presbyterian Church. Funeral at Ballee, Thursday, April 4th.

CORRY—On April 16th, at Newtownards Hospital, Samuel Corry, Seaman, late R.N. Interred at Ballyhalbert, April 17th.

We make much of the story which, true or false, we shall never allow to perish from the literature of encouragement—how Plato raised his eyes from his notes to discover that, during the reading of what must have been his golden words, his hearers had slipped out into the open air—leaving but one. But that one was—Aristotle!—*British Weekly.*

* * *

Erratum—The late Rev. Alex. Ashworth. —From 1880 to 1887 Mr. Ashworth was minister at Doncaster—J. A. M.

DOMESTIC MISSION.

The production of "Caste" by the Dramatic Society in the Central Hall, Rosemary Street on 22nd March, 1935, was a big undertaking for a young Society, and the producer, Mr. Andrew R. McNeill, is to be congratulated on the result. The lapses of memory were not too frequent, and when they did occur were admirably overcome. One matter which should receive attention in future performances is the time lost between the acts. Nearly 25% of the total time was occupied in the changing of scenery, and this unseen work is as vital to the success of the play as the actual performance on the stage. The lighting was well nigh perfect, and the furnishings were supplied by The Empire Furnishing Co. Ltd.

Miss M. Lindsay as Polly Eccles lacked that intensification of the dramatic which would have made her rendering perfect: with care in the future she may attain a much greater measure of success. Mr. F. Stock as Captain Hawtree, the aristocratic officer type, was very good, and should improve with practice. Eccles, the drunken advocate of labour—for the young, at anyrate, was portrayed by Mr. J. Gibson, whose only fault was a certain lack of clarity excusable in one who so admirably acted his part. Sam Gerridge, the model working-man, was a part full of possibilities for Mr. T. Lindsay, and, in its interpretation, he didn't miss many opportunities. The Marquise de St. Maur (Mrs. J. Sherlock) was almost word perfect, and, when she was not quoting from Froissart, did not forget the "grand manner" so essential to her part. Her son, the Hon. George D'Alroy, as a brother officer of Captain Hawtree, was a fitting contrast to him; and adequately represented the state of nervous indecision of one who has made a mesalliance. This part was played by Mr. W. J. Smith. His bride of humble parentage, Ester Eccles, whose care for her drunken father had brought her to poverty again, was Miss L. Carson. She had not the same scope as some of the other players, but adequately met the demands made upon her. W. H. McC.

The Raloo Sunday School Prize distribution took place on Easter Sunday. Over 20 book prizes were presented to the scholars by Mrs. McCleery, who complimented the children on their regular attendance at Raloo Sunday School and Church. At the close of the school Easter novelties were presented to the scholars, a gift from their teacher.

REPORTS.

The Rosemary Dramatic Society.

Some weeks ago an observant wayfarer might have detected sounds of hammering at night, in the vicinity of the mother church of Presbyterianism in Belfast: it was the preparation for "Further Outlook Unsettled" by Stewart Maitland, which was produced under the capable direction of the Hon. Secretary—Mr. A. R. McNeill, on 28th and 29th March, 1935.

This comedy is without question the most adequate production of this society, whose members under the expert supervision of Mr. McNeill, sen., and Mr. D. Smith, who was responsible for the electrical effects, constructed all the scenery.

The stage setting was the same for all three acts, and was laid out with an attention to detail seldom reached in amateur dramatics. In fact, the performance was, on the whole, almost professional. The telephone was used in a convincing manner, and the radio broadcast was a marvel in ingenuity.

The cast had been well chosen, and the standard attained was so high, that it would be impossible to single out any deserving of special mention. One possible ground for criticism is the question of make-up, there being a tendency with some players to carry this to excess. Let them remember that the Central Hall is small, and the lighting, though good, not so intense as they imagine.

Professor Ransome, the hen-pecked husband and absent-minded scientist, who in the last act astonishes his wife by smashing crockery at her feet, was played by N. Castellano, who improved on his previous high standard. E. Hagan, as the Professor's wife, maintained the reputation she made in the "Werewolf". M. McCullagh, their daughter, acted well the part of the ultra-modern miss, who changes her lovers and frocks with equal alacrity. Mary (the housemaid) was played by M. E. McCafferty, who was the comedienne of the comedy, and the instigator of Pro. Ransome's crockery onslaught on his wife. Mrs. Trumble, the cook, whose sole concern was the welfare of her worthless nephew, was a part well filled by B. McNeill. T. Patterson as Sidney Chalmers, the attempted impersonator of the "Australian Cousin" was excellent, and most amusing when his encyclopaedic researches led him to Austria. D. Stanley made a fleeting appearance as an entomological expert, only to be repulsed by the vision of Mrs. Trumbles as one suffering from the measles. T. McNeill as the nephew of Mrs. Trumbles gave an excellent interpretation of one who has lost his memory. The "boy friend" of the Professor's daughter was V. Running, who set a high example of sartorial efficiency before the other male members of the cast. Sydney Charteris, the real lost cousin from Australia, was played by A. McKelvey, A.L.C.M. The surprise of the audience was real when it was discovered that Sydney was a girl. The carrier who laboriously delivered her luggage was F. Barkley, who looked every inch a carter. The Rosemary Dramatic Society have at last reached their true metier with "Further Outlook Unsettled": their further productions will be eagerly anticipated.

——— W. H. McC.

On March 31st, the organist, Mr. Albert Taylor, L.R.A.M., A.R.C.M., and choir of the church rendered selections from Spohr's Oratorio "The Last Judgment," including the splended chorus "Praise His Awful Name," and the beautiful quartet and chorus "Blest are the Departed." The soloists were Miss May Coburn, Miss L. V. Gordon, L.R.A.M., Mr. D. Houston and Mr. J. A. Laird.

On Easter Sunday night, according to the new established custom, selections were given from Saul's "Holy City," the moving music of which was very approprate to the Easter Season and Sentiment.

On Sunday, May 12th, there will be special King's Jubilee Services of Thanksgiving in the Church at 11-30 a.m. and 7 p.m., with fitting Anthems.

All Souls', Belfast.

The Badminton Club Whist Drive, as expected, was a great success both socially and financially. A good number of friends gathered together in Rosemary Hall on Wed. evening, 20th March, and spent a most enjoyable time. As a result the funds will benefit to the extent of £10 12s 6d. The prizes were presented by Mrs. D. Henderson and Mr. D. Henderson acted as M.C.

The annual meeting of the Badminton Club was held in Rosemary Hall on Monday, 8th April, at 8-30 p.m. The Tennis season will shortly be opening and those friends who intend joining the Club should communicate with the Hon. Sec., Miss A. F. Montgomery, as soon as possible. Membership of either the Tennis or Badminton Club is not confined to Church members.

Moneyrea

In connection with Moneyrea Non-Subscribing Presbyterian Church, an enjoyable

congregational social was held in the Lyttle Memorial School on Friday evening, 15th March. The building was completely filled, and after tea the chair was occupied by Rev. J. Dare Davies, minister of the congregation.

The principal item in the subsequent proceedings was the presentation of gifts to Mr. and Mrs. Robert Kennedy, as a mark of gratitude to Mr. Kennedy for his services as treasurer of the church for twenty-nine years. The presentation to Mr. Kennedy, which took the form of a water colour, including representations of the Moneyrea teacher's residence, Lyttle Memorial Church, sexton's house, manse, church, etc., was handed over by Mr. Hugh Frame, and the gift to Mrs. Kennedy—an easy chair—by Mrs. Davies.

The Chairman, Messrs. Hugh Frame, W. Orr, S. McK. Turkington, and J. Frame spoke, and paid tribute to the excellent work done by Mr. Kennedy, and expressed the hope that Mr. and Mrs. Kennedy would be long spared to be amongst them. Mr. Kennedy returned thanks and assured his friends that Mrs. Kennedy and he greatly appreciated their kind and thoughful action.

Subsequently a programme of musical and dancing items was gone through and was much enjoyed, those taking part being Mrs. J. K. Murphy, Mr. W. McCracken, Master and Miss Davidson, and the Misses Stewart. The accompaniments were skilfully played by Miss Stewart. At the end of the programme Rev. J. D. Davies expressed hearty thanks to all who had assisted in the entertainment.

Women's League.

The quarterly meeting of the Ulster District was held on Tuesday, March 26th. The service in the First Church Rosemary Street, was conducted by Mrs. G. Davies of Comber, who preached a most helpful and inspiring sermon, Miss McNinch of Larne, presided at the organ.

Tea was served in the Central Hall, after which the annual business meeting was held.

The following office bearers were re-elected. President, Miss Armstrong (Belfast); Secretary, Miss E. Hind (Comber); Treasurer, Miss Laird (Belfast); Friendly Links, Miss Munn (Comber); Publicity Publications, Mrs. F. A. Robinson (Holywood). Miss Hind was unanimously elected as Delegate from the Ulster District to the forthcoming Annual Meeting to be held at Liverpool.—A, R.

Raloo.

A most enjoyable concert was held in the Temperance Hall, Gleno, on Friday, 12th April. Rev. J. McCleery occupied the chair, and presented a varied and high-class programme to a large audience. "The Toys Revolt" was very well performed by Junior members of the Sunday School—Albert Larmour, Alex. Moore, Bina McAllister, Bella Hall, Betty Hall, Mary McDowell, Sadie Dignan, Thomas Hall and Thos. McDowell. Action songs, recitations, and song dance were also given by the children and evoked great applause. Albert Larmour, 1st prize winner at the Larne Festival, contributed selections on the mouth organ. The Senior section of the Raloo Players presented "The Travelling Man," those taking part being—Chrissie Moore, William McCleery and Alex. Moore. Other items and dramatic plays of a very high standard were performed by the Country Players, John Clifford, W. McCleery, William. Calwell, Ruby Rosborough, Peggy Semple, John Rogers and Samuel Laverty. The evening's performances were received with such enthusiasm that on the next occasion it is hoped to run the concert for two successive nights.

Ulster Unitarian Christian Association.

Speaking on the aims and objects of the Ulster Unitarian Christian Association at the 59th annual meeting held in the Central Hall, Rosemary Street, Belfast, on April 8th, the Rev. Dr. A. L. Agnew said there was a greater necessity for the Association to-day than there was when it was founded. Fundamentalism was stronger to-day than it was 50 years ago. It was astonishing to find the beliefs that intelligent and educated people had concerning God. The Christian Church ought to be the one leading institution in the world to-day, leading in the fight to make this a better world, to improve the conditions of the people, and to make peace among the nations. How was it that very often the greatest obstacle to progress came from the Christian people? People all over the world were looking for an authority—they wanted to be told what to do.

The 59th annual report, presented by the Rev. P. Godding, hon. secretary and treasurer, stated that the work had been steadily maintained. Their credit balance had increased. The chairman, Mr. W. Andrews, moving the adoption of the reports, said they were satisfactory. Mr. H. J. F. Orr seconded, and the report was passed. A vote of thanks to Dr. Agnew was passed, on the motion of Mr. W. Caffrey, seconded by Miss Godding. The Committee was re-elected, on the motion of Mr. F. J. Orr, seconded by Mr. E. R. Jackson.

HISTORICAL NOTES.

By H. J. F. Orr.

The Man among Men.

The following excerpt from an article in *Scribner's Magazine*, New York, created somewhat of a sensation in American Church circles. The writer, Charles Hall Perry, was formerly in the Episcopal and the Congregational ministries.

Estimated by popular standards the life of Jesus was a failure. He was thwarted by misunderstanding and controversy; followed half-heartedly by a few fishermen and peasants; antagonized by the thinking men of his day; condemned and executed as a dangerous and blasphemous zealot. But when we measure success by ultimate appeal, the triumph of Jesus transcends every other social and spiritual victory. His life and words have become the criterion of human excellence. It is man at his best. He gave God to men, answering the search of the ages for Deity. He lifted all human relations to the height of brotherhood, He put moral mettle into life. Like all intrinsic revelations the axiomatic simplicity of his truth in the marvel.

Jesus was born of humble and entirely obscure parentage. He lived and worked until he was 30 years old as a peasant carpenter in an insignifant village of Northern Palestine. He was a Galilean Jew. That meant that he was provincial in every way. The people of Galilee were rustic, primitive and insular—a portion of the Hebrews ignored and despised by the master minds of the race.

The rabbinical learning of Judea was unknown to Jesus. The science, literature and history of his time, never penetrated to Nazareth—Egypt, Greece and Rome with their art, learning and enterprise were as far away as the stars. That cosmopolite cognizance which makes for breadth and culture never touched His life. Even the names of the profound thinkers and religionists before him—Plato, Aristotle, Confucius, Buddha and a hundred others—he probably did not know. Perhaps this was fortunate. His mind was virgin soil, where the seed of the tree of life took root, and grew without alienation.

He was a man of one idea, in that he was the comrade of every superlative genius. It is the passion for excellence. It dominates. With Jesus it became an indomitable purpose to work the miracle of miracles—a manhood satisfying to the God, who made man in his own image—a Son of God. This Jesus was a dreamer of visions. He listened, absorbed, to the discussions of the village men, who gathered after hours in his father's shop, and then went out under the stars, into the wild slopes of Tabor, a mount of sacred memories. There he dreamed his visions. There God met him in the sanctury of his soul. There the summons called him; but until he was 30 years old—matured and certain—he held his peace.

Then his unchanged mind and soul broke into speech, He declared his visions. A few friends gathered about him, and they went out into his little world of Galilee and Samaria. There, simply, and with strange eloquence, he told the groups of peasant people the deep and spiritual truths which filled his heart. Soon a curious crowd thronged him. He touched the submerged heart of their stagnant lives. Something imperishable within answered. They came from the fields, shops, fishing boats, kitchens—a motley multitude. To him it was human life, with its hungers, its ignorance, its unrealized possibilities. Then was spoken that supremely wonderful Sermon on the Mount, a message to the common people of the centuries.

At last, the crucial struggle summoned him to Jerusalem. His Judaism drove him there, the Temple of Jahveh, the home of the ancient spiritual religion of his people. There, if anywhere, he must plant the tiny mustard seed of truth. There the conflict must be met—his simple spiritual human gospel, against the formal, dogmatic unreality of ecclesiasticism. The end was inevitable. He knew it instinctively. We know it historically. He was crucified as a witness to the truth which made men free. The same fate would meet him to-day. Jesus of Nazareth was and is real—the divine Man. The Christ of the church is but the creation of dogma and theology.

The man to-day who would know the essential Jesus—the profoundest and truest life ever lived—must find him as a thread of golden biography woven through the Gospels. The legends which were interpolated, the pious additions by later copyists of the original manuscripts, the Hebraic and Pauline interpretations of simple stories, and events are confusing. But the elimination is not difficult if one reads to find the spirit and purpose of Jesus himself. Nearly every tenet of the Church's creation of a theologic Christ—his deity, his kingship, his place in between God and man, and, most unethical of all, his propitiatory sacrifice, met with denial from

him. It remained for Augustine in the early fifth century to formulate a confused Christianity into the semblance of a barbaric religion; A depraved and lost humanity; an angry and savage God; an endless perdition; and the appeasement of divine justice by Christ's death. In the words of John Fiske. "It is hardly too much to say that three fourths of the body of the doctrine known as Christianity, unwarranted by scripture, and never dreamed of by Christ, or his Apostles, first took coherent shape in the writings of this mighty Roman." Is all this depressing? Far from it. There is a stirring in the hearts of men for the rehabilitation of Jesus of Nazareth, He must be reconceived in his original human simplicity. We may well remember that he was, at no time and in no way, an ecclesiastical figure. He was simply the friend and companion of the common people—wherever one or many would know God better and understand the meaning of human living. He was a socialist in the finest sense of dignifying all men with divine rights, because each and every one is a child of God. He arranged no dogmatics, He formulated no creed, He invented no liturgy, He established no church, He declared the highest excellence of human life and the intimacy of God, He sent out his chosen friends to tell other men the truths that he had taught them—truths to live by, not to wrangle over. The whole theology of Jesus is in the Lord's Prayer; his humanism succinctly expressed in the Sermon on the Mount, himself the seal of its perfection. We need nothing else or more for an entire creed and a satisfying religion. My contention is that Jesus must be known exactly as he was in Judea—what he said, what he did, what he was. Therein is humanity's hope and faith. How he died is of small consequence compared to how he lived. Other men and women have died as cruelly with like bravery and charity. But no other had the heroism to live as he, no other so truly knew God, He refused to be a God or a king. He desired above all to be a man among men, He was not a sacrament of the divine, but a perfection of the human—teaching men how to live not how to die.

(CONTINUED NEXT MONTH.)

Dr. Alexander Gordon (Congregationalist) wrote—"I am a convinced believer in the doctrine of the Trinity; but I have never believed that Jesus was God." A Sabellian might say the same thing.

— **The Unitarian and** —
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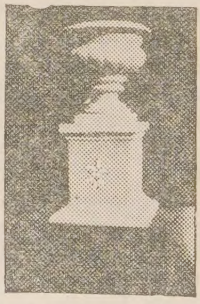

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